التفسير المحرر

للقرآن الكريم

سورة الكهف

إعداد

القسم العلمي بمؤسسة الدرر السنية

مراجعة وتدقيق

الدكتور أحمد محمد الخراط — الدكتور خالد بن عثمان السبت

[illegible] — [illegible]

إشراف

الشيخ علوي بن عبد القادر السقاف

المجلد الثاني عشر

الدرر السنية

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فهرسة مكتبة الملك فهد الوطنية أثناء النشر
مؤسسة الدرر السنية - [illegible]
[illegible]
الدرر السنية - الظهران، ١٤٣٩ هـ
٥٢٨ ص، ١٧ سم × ٢٤ سم
ردمك: [illegible]
١- [illegible] ٢- [illegible] أ- العنوان
ديوي ٢٢٩،١ [illegible]

رقم الإيداع: [illegible]
ردمك: [illegible]

حقوق الطبع محفوظة

الطبعة الأولى
١٤٣٩هـ - ٢٠١٨م

الدرر السنية
[illegible]

بسم الله الرحمن الرحيم

تَفْسِيرُ
سُورَةِ الكَهْفِ

سورة الكهف

أسماء السورة:

سُمِّيت هذه السورة باسمين:

١ - سورة الكهف[1]:

عن النواس بن سمعان رضي الله عنه قال: ((ذكر رسول الله صلى الله عليه وسلم الدجال ذات غداة...))، وفيه أن رسول الله صلى الله عليه وسلم قال: ((فمن أدركه منكم فليقرأ عليه فواتح سورة الكهف))[2].

وعن أبي الدرداء رضي الله عنه أن النبي صلى الله عليه وسلم قال: ((من حفظ عشر آيات من أول[3] سورة الكهف عُصِم من الدجال))[4].

٢ - سورة أصحاب الكهف:

عن النواس بن سمعان رضي الله عنه قال: ((ذكر رسول الله صلى الله عليه وسلم الدجال ذات غداة...))، وفيه قال صلى الله عليه وسلم: ((فمن رآه

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[1] سُمِّيت سورة الكهف بذلك؛ لاشتمالها على قصة أصحاب الكهف فيها. يُنظر: ((مصاعد النظر)) للبقاعي (٢/ [illegible]).

[2] أخرجه مسلم (٢٩٣٧).

[3] قال ابن حجر: (اختلف فيه على قتادة، فقال بعضهم: من أول سورة الكهف، وقال بعضهم: من آخرها، وكلاهما في الصحيح. لكن الترجيح لمن قال: من أول سورة الكهف؛ لأن في صحيح مسلم من حديث النواس بن سمعان في قصة الدجال: فليقرأ عليه فواتح سورة الكهف، ولم يختلف في ذلك، وهذا يدل على أن من روى العشر من أول سورة الكهف حفظ، ومن روى من آخرها لم يحفظ). [illegible]. ويُنظر: ((سلسلة الأحاديث الصحيحة)) للألباني (٦/ [illegible]).

[4] أخرجه مسلم (٨٠٩).

منكم، فليقرأ فواتح سورة أصحاب الكهف»[1].

فضائل السورة وخصائصها:

١- أن قراءة سورة الكهف سبب لنزول السكينة:

عن البراء بن عازب رضي الله عنهما: «قرأ رجلٌ الكهفَ وفي الدار الدابة، فجعلت تنفر، فسلَّم، فإذا ضبابةٌ أو سحابةٌ قد غشيته، فذكره للنبيِّ صلَّى الله عليه وسلَّم، فقال: اقرأ فلانُ، فإنها السكينةُ نزلت للقرآن، أو تنزَّلت للقرآن»[2].

٢- حفظ عشر آيات من سورة الكهف عصمةٌ من الدجال:

عن النواس بن سمعان رضي الله عنه قال: «ذكر رسولُ الله صلَّى الله عليه وسلَّم الدجالَ ذات غداة...»، وفيه أنَّ رسولَ الله صلَّى الله عليه وسلَّم قال: «فمن أدركه منكم، فليقرأ عليه فواتح سورة الكهف»[3].

وعن أبي الدرداء رضي الله عنه أنَّ النبيَّ صلَّى الله عليه وسلَّم قال: «من حفظ عشر آيات من أول سورة الكهف، عُصم من الدجال»[4].

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[1] أخرجه الترمذي (٢٢٤٠)، والنسائي في «السنن الكبرى» (١٠٨٣١).
قال الترمذي: «حسنٌ صحيحٌ غريبٌ»، وصححه الألباني في «صحيح سنن الترمذي» (٢٢٤٠)،
والحديث أصله في مسلم (٢٩٣٧) دون لفظة أصحاب.

[2] رواه البخاري (٣٦١٤)، ومسلم (٧٩٥).

[3] تقدم تخريجه.

[4] تقدم تخريجه.
وسبب قراءة عشر آيات من أول سورة الكهف على الدجال وكونها عصمة منه: فيه أوجه:
منها: ما في قصة أصحاب الكهف من العجائب والآيات، فمن علمها لا يستغرب أمر الدجال ولا يفتن به.
ومنها: أن قوله تعالى: ﴿بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾ [الكهف: ٢] فيه بأس الدجال، وقوله:

٣- أنها من السُّوَر القديمة، ومن قديم ما حُفِظ عند الصحابة:

عن عبد الله بن مسعود رضي الله عنه أنه قال: (سورةُ بني إسرائيل والكهف ومريم وطه والأنبياء: هُنَّ من العِتاق الأُوَل(١)، وهُنَّ من تِلادي(٢))(٣).

٤- أنها كلُّها مُحكَمة:

وقد نُقل الإجماع على أنه ليس فيها منسوخ(٤).

= ﴿[illegible]﴾ [الكهف: ٢ - ٣] [illegible] ﴿[illegible]﴾ [الكهف: ١٠]، وقوله: ﴿[illegible]﴾ [الكهف: ١٠] [illegible] ﴿[illegible]﴾ [الكهف: ١٠] [illegible]

يُنظر: «إكمال المعلم بفوائد مسلم» للقاضي عياض (٣/ ١٧٧)، و«كشف المشكل من حديث الصحيحين» لابن الجوزي (١/ ٢٦٨)، و«شرح النووي على مسلم» (٦/ ٩٣).

(١) العِتاق الأُوَل: أي: السُّوَر التي أُنزلت أولًا بمكة. يُنظر: «النهاية» لابن الأثير (٣/ ١٧٩).

(٢) تِلادي: أي: من أول ما أخذته وتعلَّمته بمكة. يُنظر: «النهاية» لابن الأثير (١/ ١٩٤).

(٣) أخرجه البخاري (٤٧٣٩).

(٤) يُنظر: «الناسخ والمنسوخ» لابن سلامة المقري (ص: ١٢٧)، و«الناسخ والمنسوخ» لابن حزم (ص: ٤٤)، [illegible] ﴿[illegible]﴾ [الكهف: ٢٩]، نسخها قوله تعالى: ﴿[illegible]﴾ [الإنسان: ٣٠]، ونسبه ابن حزم إلى قتادة أيضًا.

قال أبو الحسن السخاوي: [illegible] ﴿[illegible]﴾ [الإنسان: ٣٠]. «جمال القراء وكمال الإقراء» (ص: [illegible]).

بيان المكي والمدني:

سورةُ الكهفِ مكيَّةٌ، وحُكي الإجماعُ على ذلك(1).

مقاصد السورة:

من أهمِّ مقاصدِ هذه السورةِ:

تصحيحُ العقيدةِ، وتصحيحُ منهجِ الفكرِ والنظرِ، وتصحيحُ القيمِ بميزانِ العقيدةِ(2).

موضوعات السورة:

من أهمِّ موضوعاتِ هذه السورةِ:

١- ذِكرُ حمدِ الله تعالى على إنزالِه الكتابَ على نبيِّه، ووصفُ هذا الكتابِ بأنَّه قيِّمٌ لا عِوَجَ فيه، جاء للتبشيرِ والإنذارِ.

٢- بيانُ أنَّ ما على ظهرِ الأرضِ من زينةٍ لها، جعلَه الله اختبارًا وابتلاءً.

٣- ذِكرُ قِصَّةِ أصحابِ الكهفِ.

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(1) ممن نقل الإجماع على ذلك: ابن الجوزي، والفيروزابادي، والبقاعي. ينظر: ((تفسير ابن الجوزي)) [illegible]، ((بصائر ذوي التمييز)) للفيروزابادي [illegible]، ((مصاعد النظر)) للبقاعي [illegible].

[illegible] ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible]﴾ [illegible]

(2) يُنظر: ((في ظلال القرآن)) لسيد قطب [illegible].

٤- فِتْنَةُ المالِ يُبَيِّنُها قِصَّةُ صاحِبِ الجَنَّتَيْنِ.

٥- ضَرْبُ المَثَلِ للحياةِ الدُّنيا بما يَدُلُّ على فنائها وذَهابِ زُخْرُفِها.

٦- وذِكْرُ شيءٍ من مشاهدِ يومِ القيامةِ.

٧- بيانُ تمرُّدِ إبليسَ لآدمَ وذُرِّيَّتِه، وفِسْقِه عن أمرِ ربِّه.

٨- بيانُ سُنَّةِ اللهِ في إهلاكِ الظالمين، ورحمةِ اللهِ وإمهالِه للمذنبين إلى أجلٍ معلومٍ.

٩- قِصَّةُ موسى عليه السَّلامُ مع العبدِ الصَّالحِ.

١٠- قِصَّةُ ذي القرنَيْنِ.

١١- بيانُ الشِّركِ ووعيدُ أهلِه، وبيانُ ما أعدَّ اللهُ للمؤمنين.

١٢- التَّنويهُ بِسَعَةِ عِلْمِ اللهِ تعالى، وبيانُ أنَّ القرآنَ وَحْيٌ من اللهِ تعالى إلى رسولِه صلَّى اللهُ عليه وسلَّم.

الآيات (١-٦)

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ① قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ② مَاكِثِينَ فِيهِ أَبَدًا ③ وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ④ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ⑤ فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ⑥﴾

غريبُ الكَلِمات:

﴿عِوَجًا﴾: أي: زَيغًا وتحريفًا، وأصلُ (عوج): يدلُّ على الميلِ في الشَّيءِ[1].

﴿قَيِّمًا﴾: أي: مستقيمًا، أو مقوِّمًا لأمورِ معايشِهم ومصالحِهم، وأصلُ (قوم): يدلُّ على انتصابٍ أو عزمٍ[2].

﴿كَبُرَتْ﴾: أي: عظُمت، وأصلُ (كبر): يدلُّ على خِلافِ الصِّغَرِ[3].

﴿بَاخِعٌ﴾: أي: قاتلٌ ومُهلِكٌ، وأصلُ (بخع): يدلُّ على القتلِ[4].

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[1] يُنظر: ((مقاييس اللغة)) لابن فارس (٤/ ١٧٩)، ((المفردات)) للراغب (ص: ٥٩١)، ((تفسير ابن عطية)) (٣/ ٤٩٧)، ((تذكرة الأريب)) لابن الجوزي (ص: ٢١٨)، ((المصباح المنير)) للفيومي (٢/ ٤٣٦)، ((التبيان)) لابن الهائم (ص: ٢٦١)، ((الكليات)) للكفوي (ص: ٦٥٩).

[2] يُنظر: ((تفسير ابن جرير)) (١٥/ ١٤٥)، ((مقاييس اللغة)) لابن فارس (٥/ ٤٣)، ((المفردات)) للراغب (ص: ٦٩١)، ((تذكرة الأريب)) لابن الجوزي (ص: ٢١٦).

[3] يُنظر: ((غريب القرآن)) للسجستاني (ص: ٣٩٣)، ((مقاييس اللغة)) لابن فارس (٥/ ١٥٣)، ((المفردات)) للراغب (ص: ٦٩٦)، ((تذكرة الأريب)) لابن الجوزي (ص: ١٨٨).

[4] يُنظر: ((غريب القرآن)) لابن قتيبة (ص: ٢٦٣)، ((غريب القرآن)) للسجستاني (ص: ١٢٥)، ((البسيط)) للواحدي (١٣/ ٥٣٩)، ((تذكرة الأريب)) لابن الجوزي (ص: ٢١٠)، ((التبيان)) لابن الهائم (ص: ٢٦١).

[illegible]

[illegible] الإعراب

قوله تعالى: ﴿الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجًا ۝ [illegible]﴾

[illegible] ﴿[illegible]﴾ [illegible]

- [illegible] ﴿[illegible]﴾

قوله: ﴿[illegible]﴾ [illegible]

المعنى الإجمالي

[illegible] الله تعالى [illegible] الحمد لله الذي أنزل على عبده ورسوله محمد صلى الله عليه [illegible]

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible]

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﴿[illegible]﴾

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﴿ [illegible] ﴾

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[illegible] ﴿ [illegible] ﴾ [النساء: ٢٩]

[illegible] ﴿ [illegible] ﴾ [illegible]

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الآيتان (٧-٨)

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾﴾

غريب الكلمات

﴿صَعِيدًا﴾: أي: [illegible] الصعيد: الأملس [illegible] وجه الأرض [illegible]

﴿جُرُزًا﴾: أي: [illegible] لا نبات فيها، وأصل [illegible] يدلُّ على قطع

المعنى الإجمالي

[illegible]

تفسير الآيتين

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾﴾

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(١) يُنظر: [illegible]

(٢) يُنظر: [illegible]

[illegible]

[illegible] الرسول صلى الله عليه [illegible]

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[illegible] النبي صلى الله عليه وسلم [illegible]

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وعن [illegible] رضي الله عنه أن النبي صلى الله عليه وسلم قال: [illegible]

[illegible]

﴿[illegible]﴾

[illegible]

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(١) رواه مسلم ([illegible]).

(٢) رواه البخاري ([illegible]) ومسلم ([illegible]).

(٣) انظر [illegible] تفسير [illegible]

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[الكهف: ٩-١٢]

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ⑨ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ⑩ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ⑪ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ⑫﴾

غريب الكلمات:

﴿الْكَهْفِ﴾: أي: الغار الواسع في الجبل.

﴿وَالرَّقِيمِ﴾: أي: الكتاب [illegible]

﴿عَجَبًا﴾: أي: [illegible]

﴿رَشَدًا﴾: [illegible] وأصل (رشد): يدل على استقامة الطريق.

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تفسير الآيات

﴿ [illegible] ①﴾

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﴿إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ⑩﴾

مناسبة الآية لما قبلها

[illegible]

﴿إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ﴾

[illegible]

﴿فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً﴾

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قال الله تعالى: ﴿[illegible]﴾ [illegible]

[illegible] الله تعالى: ﴿[illegible]﴾ [illegible]

قال الله تعالى: ﴿[illegible]﴾ [illegible]

قوله تعالى: ﴿[illegible]﴾ [illegible]

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الآيات [illegible]

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غريب الكلمات:

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المعنى الإجمالي:

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تفسير الآية

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ① ﴾

مناسبة الآية لما قبلها

[illegible]

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ ﴾

[illegible]

﴿ بِأَصْحَابِ الْفِيلِ ﴾

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أي [illegible]

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كما قال تعالى: ﴿[illegible]﴾ [illegible]

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أي [illegible]

كما قال تعالى: ﴿[illegible]﴾ القصص

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الفوائد التربوية

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قال الله تعالى [illegible] ﴿إن الذين [illegible]﴾ [illegible]

قال الله تعالى [illegible] ﴿إن الذين [illegible]﴾ [illegible]

قال تعالى ﴿[illegible]﴾ [illegible]

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قوله تعالى ﴿الْيَوْمَ نَخْتِمُ [illegible]﴾

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قوله ﴿[illegible]﴾ [illegible]

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قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

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الفوائد العلمية واللطائف

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غريب الكلمات

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المعنى الإجمالي

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معاني الكلمات

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المعنى الإجمالي

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قال تعالى: ﴿عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ﴾ [الرعد: 9]

قال سبحانه: ﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾ [آل عمران: 5]

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تفسير الآيات

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قال سبحانه: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ [المائدة: 67].

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عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم [illegible]

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(١) رواه مسلم [illegible]

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عليهم واخفض جناحك للمؤمنين﴾ [الحجر: ٨٨].

وقال سبحانه: ﴿ولا تمدن عينيك إلى ما متعنا به أزواجا منهم زهرة الحياة الدنيا لنفتنهم فيه ورزق ربك خير وأبقى﴾ [طه: ١٣١].

﴿ولا تحزن [illegible]﴾

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كما قال تعالى: ﴿فلعلك باخع نفسك على آثارهم إن لم يؤمنوا بهذا الحديث أسفا﴾ [الكهف: ٦].

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٣ - [illegible] ﴿ [illegible] ﴾ [illegible] النبي صلى الله عليه وسلم [illegible]

[illegible] قال الله تعالى: ﴿ [illegible] ﴾ [illegible] صلى الله عليه وسلم [illegible]

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قال تعالى: ﴿ومن آياته أن خلقكم من تراب ثم إذا أنتم بشر تنتشرون﴾ [الروم: ٢٠].

وقال عز وجل: ﴿وبدأ خلق الإنسان من طين * ثم جعل نسله من سلالة من ماء مهين﴾ [السجدة: ٧-٨].

وقال تعالى: ﴿ولقد خلقنا الإنسان من سلالة من طين * ثم جعلناه نطفة في قرار مكين * ثم خلقنا النطفة علقة فخلقنا العلقة مضغة فخلقنا المضغة عظاما فكسونا العظام لحما ثم أنشأناه خلقا آخر فتبارك الله أحسن الخالقين﴾ [المؤمنون: [illegible]].

وقال عز وجل: ﴿الذي خلقك فسواك فعدلك * في أي صورة ما شاء ركبك﴾ [الانفطار: ٧-٨].

وقال تعالى: ﴿لقد خلقنا الإنسان في أحسن تقويم﴾ [التين: ٤].

﴿فتبارك الله أحسن الخالقين ⑭﴾

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تفسير الآيات:

﴿ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴾ (47)

مناسبة الآية لما قبلها:

[illegible]

﴿ وَيَوْمَ نُسَيِّرُ الْجِبَالَ ﴾

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[illegible]

كما قال عز وجل: ﴿وتسير الجبال سيرا﴾ [الطور: ١٠].

وقال تعالى: ﴿وإذا الجبال سيرت﴾ [التكوير: ٣].

قال سبحانه: ﴿وترى الجبال تحسبها جامدة وهي تمر مر السحاب﴾ [النمل: ٨٨].

قال تعالى: ﴿ويسألونك عن الجبال فقل ينسفها ربي نسفا * فيذرها قاعا صفصفا * لا ترى فيها عوجا ولا أمتا﴾ [طه: ١٠٥-١٠٧].

قال سبحانه: ﴿يوم ترجف الأرض والجبال وكانت الجبال كثيبا مهيلا﴾ [المزمل: ١٤].

﴿ومن الأرض مثلهن﴾

أي: [illegible]

﴿يتنزل الأمر بينهن﴾

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كما قال تعالى: ﴿ولقد جئتمونا فرادى كما خلقناكم أول مرة وتركتم ما خولناكم وراء ظهوركم﴾ [الأنعام: ٩٤].

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كما قال تعالى: ﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ * كِرَامًا كَاتِبِينَ * يَعْلَمُونَ مَا تَفْعَلُونَ﴾ [الانفطار: [illegible]].

وقال سبحانه: ﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ * مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: [illegible]].

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

أي: وجدوا كل ما عملوه [illegible]

كما قال تعالى: ﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا﴾ [آل عمران: [illegible]].

وقال سبحانه: ﴿عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ﴾ [التكوير: [illegible]].

وقال سبحانه: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٧-٨].

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

أي: [illegible]

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قوله تعالى: ﴿[illegible]﴾ [illegible]

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قوله: ﴿[illegible]﴾ [illegible]

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من الاستهلاك على مضمون «حملة الإلهاء» ومن الضروري التأكيد لمضمون [illegible] لغتها وجوهره ذلك. من هنا [illegible] [illegible] للجميع [illegible] [illegible] [illegible] سهلاً»

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الآية ﴿٥١﴾

مناسبة الآية لما قبلها

لما [illegible] [illegible] على العالم [illegible] الآية.

﴿مَا أَشْهَدتُّهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ﴾

أي: ما أحضرتهم [illegible] خلق السماوات والأرض؛ لأستعين بهم على [illegible] [illegible] السماوات والأرض [illegible] (١).

كما قال تعالى: ﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ﴾ [سبأ: ٢٢].

﴿وَلَا خَلْقَ أَنفُسِهِمْ﴾

أي: ولا أشهدت [illegible] خلق [illegible] (٢).

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(١) انظر: [illegible]

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[1] ينظر: [illegible]
[2] ينظر: [illegible]

[illegible]

غريب الكلمات

[illegible]

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مناسبة الآية لما قبلها

[illegible] قال تعالى: ﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ﴾ [الأنعام: ٩٤].

﴿[illegible]﴾

أي: [illegible]

كما قال تعالى: ﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ﴾ [القصص: ٦٤].

﴿[illegible]﴾

أي: [illegible]

كما قال تعالى: ﴿يَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ [illegible]

[illegible]

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(٣) ينظر: [illegible]

(٤) ينظر: المصدر السابق [illegible]

(٥) ينظر: المصدر السابق [illegible]

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غريب الكلمات

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المعنى الإجمالي

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تفسير الآية

﴿ [illegible] ﴾

مناسبة الآية لما قبلها

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كما قال تعالى: ﴿ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة ولهم عذاب عظيم﴾ [البقرة: ٧].

وقال سبحانه: ﴿أفرأيت من اتخذ إلهه هواه وأضله الله على علم وختم على سمعه وقلبه وجعل على بصره غشاوة فمن يهديه من بعد الله أفلا تذكرون﴾ [الجاثية: ٢٣].

﴿ولهم عذاب عظيم﴾

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﴿قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ⑥④﴾

﴿قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ﴾

[illegible]

﴿فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا﴾

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﴿قال ستجدني إن شاء الله صابرا ولا أعصي لك أمرا ⑥٩﴾

﴿قال ستجدني إن شاء الله صابرا﴾

أي: [illegible]

﴿ولا أعصي لك أمرا﴾

أي: لا أخالفك في شيء تأمرني به.

﴿[illegible] لَمْ يُخْلَقْ مِثْلُهَا فِي [illegible] ⑧﴾

﴿[illegible] لَمْ يُخْلَقْ مِثْلُهَا [illegible]﴾

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الفوائد التربوية:

قال الله تعالى: ﴿[illegible] مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا﴾ [illegible] موسى عليه السلام [illegible]

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[illegible] موسى عليه السلام [illegible]؟

الجواب من وجوه:

الأول: [illegible]

الثاني: [illegible] موسى عليه السلام [illegible]

الثالث: [illegible] موسى عليه السلام [illegible] موسى عليه السلام [illegible]

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قوله تعالى ﴿[illegible]﴾

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[illegible] قوله تعالى ﴿[illegible]﴾

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الآيات (٧١-٧٣)

﴿ فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ⓻ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ⓻ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ⓻ ﴾

غريب الكلمات:

﴿إِمْرًا﴾ أي: [illegible]

﴿وَلَا تُرْهِقْنِي﴾: [illegible]

المعنى الإجمالي:

[illegible] لا تؤاخذني [illegible] ولا تكلفني مشقة في تعلمي منك، وعاملني بيسر ورفق.

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[1] [illegible]

[2] [illegible]

تفسير الآيات.

﴿إنا نحن نزلنا [illegible]﴾

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الفوائد العلمية واللطائف

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[1] [illegible]

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هداية الآيات

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الآيات (74-76)

﴿ فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا
نُّكْرًا (74) ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا (75) قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ
بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا (76) ﴾

غريب الكلمات:

﴿زَكِيَّةً﴾: أي [illegible]

﴿نُّكْرًا﴾: أي [illegible]

المعنى الإجمالي:

[illegible]

تفسير الآيات:

﴿ فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ

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غريب الكلمات

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﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ⑦③﴾

﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ﴾

أي: [illegible]

﴿وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾

أي: [illegible]

الوقفة [illegible]:

قال الله تعالى: ﴿فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾ [illegible]

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(١) ينظر: التفسير [illegible]

(٢) ينظر: التفسير [illegible]

(٣) ينظر: التفسير [illegible]

(٤) ينظر: التفسير [illegible]

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[illegible] موسى عليه السلام [illegible]

[illegible] عليه السلام [illegible] موسى [illegible]

[illegible]

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[illegible] موسى عليه الصلاة والسلام [illegible]

الصلاة والسلام [illegible]

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[1] انظر: [illegible]

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[3] انظر: [illegible]

[4] انظر: [illegible]

[5] انظر: [illegible]

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غريب الكلمات

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[illegible] موسى والخضر عليهما السلام [illegible] من أهل هذا الشاطئ إلى أهل هذا الشاطئ [illegible]

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وعن سعيد بن جبير قال: [illegible]

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ [illegible]﴾

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ﴾

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(٣) رواه مسلم [illegible]

(٤) رواه البخاري [illegible]

(٥) رواه البخاري [illegible]، ومسلم [illegible]

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[illegible] ﴿[illegible]﴾ [illegible]

[illegible] قوله تعالى: ﴿[illegible]﴾ [illegible]

في قوله تعالى: ﴿[illegible]﴾ [illegible]

قوله تعالى: ﴿[illegible]﴾ [illegible]

[illegible] قوله تعالى: ﴿[illegible]﴾ [illegible]

[illegible] انظر: [illegible]

[illegible] انظر: [illegible]

[illegible] انظر: [illegible]

[illegible] انظر: [illegible]

[illegible] انظر: [illegible]

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٢- قوله تعالى: ﴿[illegible]﴾ [illegible]

قوله: ﴿[illegible]﴾ [illegible]

٣- قوله تعالى: ﴿[illegible]﴾

[illegible] ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾

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(١) انظر تفسير [illegible]

(٢) انظر تفسير [illegible]

(٣) انظر تفسير [illegible]

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غريب الكلمات:

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المعنى الإجمالي

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تفسير الآيات

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[1] [illegible]

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[3] [illegible]

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[illegible] ﴿[illegible]﴾ [illegible]

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أي: [illegible]

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(١) انظر: تفسير [illegible]

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﴿حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾﴾

﴿حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ﴾

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الوجه الأول: [illegible]

الوجه الثاني: [illegible]

الوجه الثالث: [illegible]

الوجه الرابع: [illegible]

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(١) انظر: [illegible]

(٢) انظر: [illegible]

(٣) انظر: [illegible]

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عن عبد الله بن عمرو بن العاص رضي الله عنهما قال [illegible]
النبي صلى الله عليه وسلم [illegible]

عن أبي سعيد الخدري رضي الله عنه [illegible] النبي صلى الله عليه وسلم قال [illegible]
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أي: [illegible]

قال الله تعالى: ﴿قل إن الأولين والآخرين ۝ لمجموعون إلى ميقات يوم معلوم﴾ [الواقعة: [illegible]].

وقال سبحانه: ﴿وحشرناهم فلم نغادر منهم أحدا﴾ [الكهف: [illegible]]

﴿وعرضوا على ربك صفا [illegible]﴾

أي: [illegible]

وقال الله تعالى: ﴿وترى الظالمين لما رأوا العذاب يقولون هل إلى مرد من سبيل ۝ وتراهم يعرضون عليها خاشعين من الذل ينظرون من طرف خفي﴾ [الشورى: [illegible]].

وقال عز وجل: ﴿وبرزت الجحيم للغاوين﴾ [الشعراء: [illegible]]

﴿الذين كانت أعينهم في غطاء عن ذكري وكانوا لا يستطيعون سمعا [illegible]﴾

﴿الذين كانت أعينهم في غطاء عن ذكري﴾

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قوله [illegible]

قوله [illegible] على [illegible]

قوله [illegible]

قوله [illegible]

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وجعل [illegible] ﴿[illegible]﴾ [illegible]

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(١) انظر [illegible]

(٢) انظر [illegible]

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المعنى الإجمالي

[illegible]

تفسير الآيات:

﴿[illegible]﴾

مناسبة الآية لما قبلها

[illegible]

﴿[illegible]﴾

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كما قال سبحانه: ﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾ [الفرقان: ٢٣].

وقال عز وجل: ﴿وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝ عَامِلَةٌ نَّاصِبَةٌ ۝ تَصْلَىٰ نَارًا حَامِيَةً﴾ [الغاشية: ٢-٤].

عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: «من عمل عملًا ليس عليه أمرنا فهو رد»[1].

﴿[illegible]﴾

أي: [illegible]

كما قال تعالى: ﴿[illegible] مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾ [الزمر: ٤٧].

﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)﴾

﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ﴾

أي: [illegible]

[illegible]

[1] أخرجه مسلم [illegible]

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كلهم

[illegible] (فقتلوا [illegible] ورسلي من [illegible])

[illegible] الأرسل [illegible]

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[1] انظر: تفسير [illegible]

[2] ينظر: تفسير [illegible]

[3] ينظر: تفسير [illegible]

[4] انظر: [illegible]

الآيات ([illegible])

﴿[illegible]﴾

غريب الكلمات

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

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عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إن في الجنة مائة درجة أعدها الله للمجاهدين في سبيل الله، ما بين الدرجتين كما بين السماء والأرض، فإذا سألتم الله فاسألوه الفردوس، فإنه أوسط الجنة، وأعلى الجنة، أراه فوقه عرش الرحمن، ومنه تفجر أنهار الجنة»[1]

﴿لَا يَبْغُونَ عَنْهَا حِوَلًا (108)﴾

أي: لا يبغون عن جنات الفردوس بدلاً، لا يطلبون عنها تحولاً إلى غيرها لا يختارون [illegible][2]

﴿قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (109)﴾

مناسبة الآية لما قبلها

لما ذكر الله تعالى في هذه السورة أنواع الدلائل والبينات، وشرح أقاصيص الأولين، نبه على كمال حال القرآن[3]

﴿قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي﴾

سبب النزول

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

﴿[illegible]﴾

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[illegible] ﴿[illegible] الأمر [illegible]﴾ [illegible]

﴿[illegible]﴾

[illegible]

[illegible] الله [illegible] صلى الله عليه وسلم [illegible] ﴿[illegible]﴾ [illegible] الله [illegible]

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[1] انظر [illegible]

[2] [illegible]

[3] انظر [illegible]

[4] انظر [illegible]

[illegible]

﴿[illegible]﴾

[illegible]

﴿[illegible]﴾

[illegible]

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[1] انظر: [illegible]

[2] [illegible]

[3] انظر: [illegible]

[4] انظر: [illegible]

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المعنى الإجمالي [illegible]
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